

# ADDRESSES

DELIVERED AT THE

## Inauguration

OF

REV. EMANUEL V. GERHART, A. M.,

AS PRESIDENT OF

FRANKLIN AND MARSHALL COLLEGE,

LANCASTER, PA., JULY 24TH, 1855.

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## INTRODUCTORY ADDRESS.

BY THE REV. SAMUEL BOWMAN, D. D.

LADIES AND GENTLEMEN—GENTLEMEN OF THE BOARD—THE  
FACULTY AND THE UNDERGRADUATES OF FRANKLIN AND  
MARSHALL COLLEGE:

WE are assembled to-day, on an occasion most interesting to us all. We are here to inaugurate the first President of Franklin and Marshall College—to usher in, with due solemnities, an event which cannot be without the deepest interest to you, Mr. President, as well as to the Institution over which you are called to preside.

The mere man of business—the devotee of pleasure—the ambitious politician—the Gallios who care for none of these things—will pass us by this day, heedless of us and of the occasion that brings us together. What are matters of learning and education to them? Yet it is none the less true, that next to pure and undefiled Religion, there is no interest that stands so nearly connected with our social, domestic and political welfare, as that of sound and thorough Education.

In countries, where the people are forbidden to think for themselves, or at least to use and utter their thoughts, there seems little use comparatively of enlightening the popular mind, since it would only reveal the more clearly to them, the chains of their despotism, whether religious or political—without enabling them to break or throw them off. But in a country like ours, where—in theory at least—the people rule, the capacity to think for themselves, is indispensable to the due exercise of the right. Their own intelligence must be the sentinel of their Liberties and Laws. Nor is it possible, otherwise, that they should discriminate wisely measures that look only to their country's good, and those that have no object, but the interests of a party, or to reward some political favorite.

Here is the rock on which, if ever, the fortunes of this country, are likely to suffer shipwreck. We can perish only through our own fault, or by our own hands. Let us to ourselves be true, and the free institutions of this land may descend to a thousand generations. But, virtue and intelligence in the people, are indispensable to continuance and stability in the Government. When the nation shall have ceased to understand its rights, or lost the virtue to defend them, the step to a downfall is a very short and certain one. Nor will the world have much cause to mourn the overthrow of a people, too blind to understand its own good, or too pusillanimous to defend it. To save us from so shameful a catastrophe, there is no way but to cherish the principles of virtue and to scatter the seeds of knowledge among the people—that they may know how to distinguish between those who will serve the country for the country's sake—and the wretched demagogues, who talk of patriotism, only the better to conceal their own selfish design.

It is not Education, however, simply, that I contend for. It is sanctified Education, Education refined and elevated by religious influence. And I am happy to know, that the Institution—one of whose solemnities draws us hither to day—looks to this as one of its guiding principles or ends. And you, Mr. President,—allow me to say—and the Rev. gentlemen associated with you, have no legitimate place in a Seminary of education, except as along with the seeds of human learning, you aim to implant also, the infinitely more important truths of revealed religion. Nor need the best friends of this Institution care how soon it perishes down to its foundation stone, when Christian voices cease to be heard, and Christian influences to prevail in it. May those who shall hereafter rule its destinies, never consent to the divorce of learning and religion—or permit the separation here of what God has joined together—the enlightening of the understanding and the cultivation of the heart.

To you, Mr. President, and to the learned Faculty around you, the community looks for these results—looks, that the minds committed to your charge, should be trained in the ways of heavenly truth, as well as in the paths of human learning.

And I believe, that popular favor, as well as the blessing of God, will attend this College just in proportion as this principle is observed or lost sight of.

In the name of the Trustees of Franklin and Marshall College—in the name of this whole community, I bid you welcome, Sir, to the honorable post whose Inaugural solemnities we are now celebrating. We give you our sympathy in advance. Our best wishes meet you at the threshold, and shall attend you on your course. We know the arduousness of the duties that will rest upon you—the difficulties that you will have to encounter—the discouragements that you must nerve yourself to bear. For with ten thousand blessings to thank God for, zeal, I am sorry to say, either for learning or religion, is, unhappily, too little characteristic of us as a community. But, *ne cede malis*. You are working in a glorious cause. The noblest of all employments is yours—which is to mould and fashion the minds committed to your care—to fit them for the service of their country and their race—and above all, to prepare them for that better world, where tongues shall cease and human knowledge vanish away.

To accomplish this, I need not say, Sir, that not only *your* energies, but the energies of those around you, will be taxed to the utmost. In all great enterprises—and I know few greater, than to establish firmly, and to conduct successfully, a Seminary of real learning—in all great enterprises, the secret of success lies in mutual counsel and hearty co-operation. There may be the mind to conceive—the heart to dare—and the hand to execute. But without zealous coöperation and support, no man can accomplish much. Nor will you take it as any disparagement, Sir, if I say, that the success of your efforts here will depend materially, *first*, on the energetic support of the Faculty who are to labor with you ; and, *next*, on the manifestation of that spirit of docility, subordination and reverence for Law in the under-graduates, which will be their highest honor here, and the best omen of an honorable career hereafter.

But whilst freely reminding you, Sir, and those around you, of what we expect at your hands, we must not forget our own

responsibilities. You have a right to look to the Board for cordial and efficient support. It is *their* business to see that this enterprise neither drags nor fails through any narrow, stinted or penurious policy. Nothing extensively good or lastingly useful, can be accomplished without means and diligence, and persevering effort. And either, we should never have entered upon this scheme—or we should let no conquerable difficulty keep us from carrying it through. And if, in the end, more zeal should be required on the part of the Board, than they have ever yet shown—more effort than they have ever yet put forth—more funds than have yet been contributed—you have a right, Sir, to expect that the emergency should be vigorously and effectually met. There are enough pale and sickly Colleges already scattered over the land. Let us not add to the number. And whilst you, Sir, and the learned gentlemen associated with you, are laboring in your respective posts of duty, let us hope that the Board and the community will not fail in any amount of watchfulness, of effort, or of means, that may be necessary for the accomplishment of an enterprise which it will be their glory to have originated and carried through—their shame and dishonor, if they suffer it to languish and die.

Once more, Mr. President, and not to delay longer the main business of this occasion, I repeat the welcome, I have already expressed to you. And I am sure, I shall have the hearty response of the Board, as well as of this assembly, when I pray, for yourself, for a long and honorable career of usefulness in the post of duty upon which you are now entering; and for the Institution over which you preside, that through coming years, it may be the mother of many sons, whom God and their country will delight to honor.

# INAUGURAL ADDRESS.

BY THE REV. EMANUEL V. GERHART, A. M.

## THE VITAL PRINCIPLE OF COLLEGE EDUCATION.

It has been said, the highest study of man, is man himself. To some minds the proposition may come with the force of a self-evident truth. But the question arises, Is man the highest being? Is reason the source of truth? Is logical reasoning the principle of sound philosophy? Does human will determine, or even modify any department of natural or moral science? To every question an answer must be given in the negative. The proposition must give way to another that is at once both philosophical and Christian. It is this. The highest study of man, is God; God in nature, God in man, God in history, and, above all, God in Christ. Here is the fundamental truth. All beings possess only a relative existence. God is absolute. All conceptions and ideas are limited in their nature and relations. The idea of God and its postulates are all-embracing and eternal. To the apprehension of these man struggles to rise, turning away instinctively from all others as inadequate to the satisfaction of the first and strongest aspirations of his being. To look at any department of nature, therefore, or at man himself, as involving subjects of reflection that can fix or satisfy the innate longings of reason, implies the controlling influence of a radical falsehood.

In acknowledgment of this general view have the majority of Colleges and Universities in Europe and America been established. To what extent they have always been true to their obligations, it is not now our place to enquire. I pass on to add, that the same idea has originated and given a distinctive character to the College, of which the Board of Trustees has now formally constituted me the President. Hence, though I could not but with diffidence pass through the significant ceremonies of this day, I nevertheless experience a sensible plea-



sure in assuming a trust that I feel to be in accordance with the most solemn vows that, as a minister of the Gospel, bind my conscience.

“Franklin College was created by the Legislature as far back as the year 1787, with special reference to the interest of education and learning among the German population of the State. To secure this object, the charter provided that the Board of Trustees should be composed always of three equal interests or divisions, one representing the Lutheran Church, another the German Reformed Church, and a third, the community at large, on the outside of these two long established German confessions. Owing to circumstances which the Board had no power to control, the original purpose of the institution could never be carried into full effect. It remained at most a grammar school or academy rather than an actual college; and in this character its advantages, in the nature of the case, became local altogether, instead of general. It belonged to Lancaster more than to the German interest of Pennsylvania. In the meantime, however, its funds were increasing in value, and forming a solid foundation for some more comprehensive and efficient scheme of instruction, such as its charter was felt all along to contemplate and require. It was evidently necessary at the same time, if any such enterprise was to succeed, that it should go forward in some way under the auspices of one or the other, if not both, of the German confessions, which divided between them already two-thirds of the corporate rights and powers of the institution.”

It is not necessary to enter further upon the particulars of its history. These facts are cited to exhibit two points as true beyond dispute. Franklin College originated in a desire to promote thorough *Christian* education among the *Germans* of Pennsylvania. To secure these objects without fail, the charter placed the management of the Institution in the hands of men, who were pledged by their religious vows to respect, in the administration of its affairs, the revealed truths of Christianity as well as the demands of science.

Marshall College had a similar origin. As early as the year 1816, the Synod of the German Reformed Church, deep-



ly impressed with the increasing want of educated ministers, took some initiatory steps towards establishing a Theological Seminary. Owing to various obstacles, however, the Seminary was not opened until the Spring of 1825. Rev. Lewis Mayer, D. D., was the first Professor of Theology. Located at Carlisle, an arrangement was effected by which the students had the privilege of pursuing the study of the arts in Dickinson College. Four years afterwards, in 1829, the Synod transplanted the Seminary to York, Pa., and in September, 1831, opened, in connection with it, an academy of Arts and Science, known as the High School of York. The High School originated in the felt necessity to give students of Theology a thorough, classical education, preparatory to entering the Theological Seminary. It was the child of the Church; established, conducted and sustained as subordinate in its aims to the higher interests of Christianity. At the same time, however, the Institution was open alike to all who might wish to share its literary advantages. In September, 1832, the Rev. F. A. Rauch, D. P., a graduate of the University of Marburg, was appointed Principal, and began his labors the same year. Under the direction of so learned and finished a scholar, the High School soon acquired a substantial reputation and grew in numbers and efficiency. Yet its prosperity was seriously impeded for want of suitable buildings, and sufficient funds. Favorable overtures having been made by the citizens of Mercersburg, it was located in that village in the Fall of 1835; and during the ensuing winter became a College, in virtue of a charter obtained from the Legislature of Pennsylvania, under the name of Marshall College. Rev. Dr. Rauch was unanimously chosen the first President. Marshall College was simply a natural development of the High School opened at York; the High School grew out of the Theological Seminary; and the Theological Seminary originated in the wants of the Reformed Church.

I have thus given a brief sketch of Franklin and of Marshall College, in order to bring out their ruling idea. The nature of their origin, their spirit, and general design are one and the same. It is to advance thorough education in the

Arts and Sciences on the true basis of faith in Christ, with special reference to the wants of the German population. Not that their founders and patrons intend, that any narrow, illiberal religious notions shall ever curb the ardor of literary and scientific investigation or restrain the freedom of sound philosophy disquisition; neither art nor science can ever grow, if clothed in the strait-jacket of traditional prejudices. But the ruling idea is, that the highest revelation of undoubted truth is at hand, in the person of Jesus Christ, who sustains an internal relation to all departments of science as really as He does to the structure of the Bible; and a thorough system of intellectual culture, conducted upon a sound philosophical basis, will, as a necessary consequence, be subordinate to the progress of our most holy religion.

With the more recent events that resulted in the consolidation of these two separate Literary Institutions, you are all familiar. It were superfluous to dwell on them. One thing, however, deserves special notice. Franklin and Marshall College, uniting the character, history, resources and trust of both, has been organized to accomplish more effectually the purpose for which each was originally established. It must be true to the design of the Founders of Franklin College. Young men must be freely admitted from both German Churches, as well as from the community in general. 'Instruction in the Christian religion must be regularly imparted to the students; and the tenor of that instruction must harmonize with the catholic faith of the Protestant Church. The tenets of a narrow denominationalism, as well as the self-contradictory errors of infidelity, or materialism, must forever be excluded. On the other hand, the anglo-German character of Marshall College must be maintained. The philosophy, at once profound, comprehensive and Christian, that has been taught from her rostrum and has cast the minds of her Alumni in a mould of its own, must keep its place and continue to exert its transforming influence upon society and the Church. Whatever has been peculiar to her character and history, must live on in undiminished freshness and power. The consolidated Institution, thus blending together the characteristics of the original

separate Colleges into a symmetrical and consistent whole, will accomplish its mission, in its relation to the German Reformed Church, to the German population of America, and to the city and county of Lancaster.

I propose, accordingly, to occupy the remaining time allotted to the solemnities of Inauguration, with an effort to unfold more particularly the genius of Franklin and Marshall College ; presuming that the subject will naturally awaken a lively interest in the hearts of all its patrons and friends. To do so most effectually, I shall discuss a more general question, namely, *The vital principle of College Education*, the principle which this Institution embodies and stands pledged to maintain.

By a vital principle, I mean one that determines the internal structure and government of a College, that gives a position and assigns relative importance, to the different branches of study belonging to the course ; one, that originates the general spirit in which all subjects are investigated and taught, and proposes the ultimate end for the attainment of which they are all pursued ; one, that thus forms the prevailing habit of thought and feeling in relation to Science, Literature, Philosophy and Religion, and in consequence shapes the entire character, and directs the entire practical influence of a Literary Institution of the highest class. Such a principle is vital. Every College must have it, in order to be efficient ; in order to possess unity of design and produce harmonious action. At a single glance it can be seen, that according as this general element be true or false, must the effect upon the condition and prospects of society be good or bad. For, aside from the Christian Church, there is evidently no influence so deep and far-reaching in its effects upon the spirit and form of social life, as that which goes out from the educational Institutions of the land and particularly from those of the highest order. It becomes, therefore, a matter of the utmost moment to enquire into the truth.

What is, then, this vital principle ? Is it a complete course of study, including the classic Languages, Mathematics, History, Logic, Aesthetics, and the whole compass of Natural,

Mental, Political and Moral Science? In reply, it will suffice to say, that the formation and tendency of so complete a course, does not depend on itself. Whether it shall promote faith in God or unbelief, whether materialistic or scriptural views of mankind, whether it shall undermine or support the granite pillars on which the social fabric rests, depends upon the point of moral observation from which each department, and all taken together, is surveyed. It is like a beautiful steel blade, gleaming in the uplifted hand of a strong man, that may be brandished to defend his helpless wife and children from the touch of a foe, or to drink the warm blood of their confiding hearts. There is something of a more comprehensive nature at work than the extensive routine of regular instruction; an invisible but potent force, lying back of the outward and complete form, decides the moral tendency of a College. Just as little does the true principle consist in giving special prominence to some one branch of the course and regarding all others as subordinate and tributary to it. The relative importance of any one cannot be determined by an arbitrary assumption. The several departments of human science are collateral to each other, sustaining a common relation to something broader and deeper than themselves, taken singly or collectively, in which they are all alike grounded. A true principle embraces this common ground. But an assumption of one, as the principle of the rest, ignores and violates the objective order of these several departments; and, if not traceable to mere arbitrariness, ought to be regarded as the consequence of some reigning system of thought, which system is in each instance itself in reality the regulating principle.

The question may be examined under another aspect. A philosophic view of human nature reveals the necessity of a symmetrical evolution and discipline of all its capacities and faculties. Man is an organic totality, uniting in himself a great number and variety of parts, all of which are pervaded by one common life. Guided by a scientific view of his constitution, we can apprehend the normal relation of his various faculties and capacities; and discover a principle, which, like a secret spring, affects every part of his nature in due proportion. But

we cannot assume one capacity or faculty arbitrarily, and, in its light, judge of all the rest. It is just as unphilosophical to subject a man's life strictly to knowledge, as it is to subject it to feeling—just as fatal to his interest to subordinate his belief and conduct entirely to his understanding, as it is to subject them to his desires and passions. Any Institution of Learning, accordingly, that selects Mathematics, or the Natural Sciences, or Philosophy, or any other branch of Education, as its principle by which it determines its order, fixes its aims and measures the relative value of other pursuits, is based upon a defective system, and can never produce results that are commensurate with the wants of the human race.

There is another view prevalent, which it is in place to notice. Many argue, that the great defect in the existing systems of education, is a want of thorough and complete training. Let all the powers of body and mind be unfolded with care and in due proportion; let all ranks and classes, from the lowest to the highest, be thus thoroughly educated; then will the prevalence of peace, joy and hope convert earth into a Paradise. The evils of society result either from ignorance or from an abnormal process of intellectual training, by which the proper balance of body and mind, of feeling and judgment, of passion and reason, is destroyed. The true principle of education is a wisely matured system of complete development of human nature, the application of which embraces the masses as well as all the higher classes of society.

This theory has not a few advocates. But is it true? It has indeed a plausible aspect, but it cannot endure scrutiny. Moral evil is a slumbering energy that lies imbedded in the core of every man's heart. It awakes with his self-consciousness, grows with his growth, strengthens with his strength, expands with the development of reason, and spreads with the diffusion of knowledge. The progress and the general diffusion of science, do no more than open new channels through which its virus may flow. Like the shadow of a projecting rock, it becomes visible and distinct, in proportion as the light of the sun increases in brilliancy. Moral evil does not result from ignorance or from defective and perverted systems of education.



But the opposite is true. Ignorance and false systems of education result from the influence of moral evil. Whatever is wrong or improper or disproportionate in any department of the social economy argues the presence of moral evil, as anterior in its operation to every species of disorder. Every species of disorder must, therefore, be regarded as being only a legitimate effect of moral evil. To confirm these positions fully, it were only necessary to examine the testimony of history. In every age of the world, those men, cities and nations, other things being the same, afford the most revolting exhibitions of vice, that possess the highest degree of intellectual culture and polish. Indeed the progress of empires in this kind of one-sided civilization, has always been a steady advance towards general corruption, anarchy and final dissolution. The theory that education, as such, however thorough and general it may be, has a tendency to elevate individuals or communities, or to better the condition of the world, is rotten at the core. It cannot stand the test of history, philosophy or religion.

In consequence, every Common School, Academy, College or University, that proceeds upon the false principle, that thorough discipline of the intellect is sufficient to elevate man, is a source of wide-spread evil. Unless its working is effectually counteracted by some other neutralizing and healthful influences, the baneful effect will, in every instance, be seen and felt both in Church and State. A generation or two may pass away, or even a century, before the bitter fruit of unchristian intellectualism fully ripens, but ripen it certainly will, sooner or later.

I return to the question : What is the vital principle of College Education? The correct answer is, not moral suasion, not religious instruction, not theological science, not belief in the Bible, but *a positive faith in Jesus Christ*. Here lies the germ of all correct thinking—the golden thread on which every pearl of philosophy and gem of poetry must be strung to enrich and adorn the brow of man. Other principles are good and true only in as far as their nature and operation are determined by this one.

To make good my position, is the matter that will now claim



attention. As I am addressing, not an assemblage of sceptics or infidels, but a body of professing Christians, it is both allowable and becoming to assume several important points. They are these. Matter is not eternal. It had a beginning. God is a self-existent, absolute being. The universe, including the material and immaterial, is not an emanation, but a creation. The Old and New Testaments are a true revelation of God to man. The person and work of Christ constitute the basis or centre of all Bible truth. These are primary principles of reasoning. An attempt to verify them would divert me from the design of this address.

In entering upon a train of argument to set forth the truth of the general proposition laid down, it is necessary, in the first place, to distinguish clearly between the objective world and the subjective world, between the macrocosm and the microcosm. These are two different objects of contemplation; yet the nature and laws of both correspond. The one is the complement of the other. It is important to get a distinct view of each, and then to compare them together, in order to reach the true ultimate principle of education.

By the objective world is meant the universe itself including man and all rational creatures, as contradistinguished from the conceptions which man forms of it, and from the nature of logical thinking in general. A superficial survey of the illimitable collection of things around us, might suggest the opinion that it is an immense mass of confusion; or that, whilst various orders of life are perceptible, these orders themselves are nevertheless in a state of unavoidable and unending conflict. But upon a closer inspection, we discover the universe to be composed of innumerable systems, of one or the other of which every object forms a part, from the loftiest mountain to a grain of sand, or from the Mastodon down to the smallest animalculæ that live by millions in a single drop of water. The separate action of these systems is not only nicely adjusted, the one to the other, but there is also an internal relation existing between each and all the rest, in virtue of which every single object constitutes a green leaf, and every system a living branch of one vast organism.

As an illustration we may select any object. If we begin with the edge of a leaf, we trace its connection with the stem; from the stem we come to the twig; from the twig to the branch; from the branch to the trunk, the roots, its nutritive elements, the soil, the earth, moisture, light and heat. Various links of communication connect the tree and all other objects, whether in the vegetable, mineral or animal kingdom. An intimate connection exists also between it and man. Its color addresses his eye; the rustling sound of its waving branches addresses his ear; its solid, massive structure offers his hand the needed material to ply the mechanic arts; its continual exhalations, and the gases produced when in a state of decomposition, affect the atmosphere which he takes into his lungs; its fruit addresses his taste, and becomes by digestion and assimilation part and parcel of his own body; and through the direct influence of the body on the mind, affects the activity of reason itself. Through man, the tree sustains a relation to the subordinate purposes as well as to the final end for which he exists. There must, consequently, be a vital correspondence between the laws that regulate the growth of a tree and those that regulate the growth of a man; just as there is between a tree and the animal, or between a tree and the earth, the sun and the planets.

An illustration might as well start with any other of the countless objects around us; with a quadruped or an insect, with a tornado or a breeze, a massive rock or a grain of sand, an Alpine glacier or a drop of the ocean, the sun or a star; and by pursuing a similar course of reflection we would arrive at the same conclusion.

But we can adopt a different and more satisfactory mode of reasoning. Starting as before, with the conception of a tree, we may reason either analytically or synthetically, that is, we can rise to a more general or descend to a less general conception. Adopting the analytical method, we ascend from the tree to the conception of a vegetable, the genus, of which it is a species, a conception which embraces not only every class of trees, but every object also that possesses life, but is destitute of feeling. The conception of a vegetable thus excludes

the mineral, the animal and the human kingdoms. But we discover the mineral, vegetable and animal kingdoms to be collateral branches of some more general force that is present in all alike and invests them with certain common attributes. Therefore we rise to another superior conception. It is that of nature or irrational being. Now, by a single view, we take in the whole compass of objects, destitute of reason, whether animate or inanimate. We have gained a comprehensive conception, to which the mineral, the vegetable and the animal are subordinate in the sense in which moss, grass, herb and tree are subordinate to the vegetable, or oak, pine, fig and poplar are to the tree. But we cannot stop here. Irrational being implies the existence of rational beings. Further reflection discloses the fact that these two conceptions are two collateral branches of another one more general still than either. from which both have sprung ; and we are irresistibly led back to the idea of created being or creature. Nor can we stop here. Creature implies Creator. Relative being implies absolute being—the most general of all possible conceptions.

Following this retrogressive method of generalization, it matters not where we begin. Begin as we may ; with a granite rock, or a coral reef, with Niagara or a blade of grass, a rail-road or a sewing-machine, with Man himself, or a single hair that grows on his head ; and the objective relations of things, every where attracting the investigation of reason. carries us back, step by step, from species to genus, until we come inevitably to the last ground of all on which the universe rests.

Reason has now reached the ultimate conception, to which the world of mind and the world of matter, rational and irrational being, embracing an infinite variety of genera, species and individuals in a descending scale of creation down even to the lowest orders of spirit and the minutest particles of matter, sustain a common relation of dependence and subordination. It can go no further. Its nature is satisfied ; for it comprises all possible forms of existence under a single generic thought.

The last ground, the absolute being, is God. Taking now a theistic view of the objective world, the conviction forces itself

upon us, that this vast organism is not an accidental arrangement, nor the result of a blind fate, nor an immense mass of matter in which an infinite power, pervading all its parts, lives and works, as does the soul in the body of a man, but that it is a fixed order established and controlled by an omnipresent divine will. As we move along the scale of being, each subordinate system of things, organic or inorganic, is found to be a subordinate system of uniform divine law; and all systems taken together, constitute one grand divine order, whose endless ramifications, above, beneath, within and around us, carry its activity to every infinitesimal atom, on earth and in heaven, where it performs its function as an integral part of a stupendous whole. Thus a boundless variety of glorious forms manifests the one, all-sustaining, all-regulating will of God, its wisdom, power and love. Every law of life is but that will in the form of an unchangeable constitution. The laws of the vegetable kingdom are the will of God determining the vegetable to be what it is. The laws of the human body, the laws of the human soul, are the will of God in the constitution of humanity. A similar view must be taken as regards every other object. At all points the presence and activity of God are plainly seen. His omnipotent will utters itself. We conclude, therefore, that the grand system of law, active every where in the objective world, embodies and actualizes one sublime idea of the absolute I Am. And there is a deep sense in which the sound scientific theist can perceive the presence of the Almighty, in the murmur of a brook, in the song of a bird, in the delicate tints of a flower, in the twinkling of a planet, in the pulsations of his own heart, or in the mysterious petrifactions that are dug from the bowels of the earth. The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

We have now come to a turning point in the argument. When we contemplate the diversified objects and apparently antagonistic systems of which the objective world is composed, Science and Theism both lead us back, as by so many clear lines of light, until we get the conception of an Infinite Unit.



Until we reach this point we cannot stop. That is to say, God is the last ground of all knowledge. Any contents of consciousness, to be either satisfactory or really philosophical, must be traced back through successive links of a living connection, to Him, who is the self-existent personal Creator, and the all-pervading spirit. To ignore this divine fact, in the prosecution of any study, is to do a certain kind of violence to the demands of science and the laws of reason. The result, however, does not yet establish the principle of College education, for which I contend. Let us pursue the enquiry.

Questions like these may now be put. What is God? What are his attributes? What is his true relation to matter? What is his true relation to man? What is man's relation to God? To these enquiries nature responds, indeed, but in very obscure language. The heavens declare the glory of God and the firmament showeth his handy work. The soul responds too, but looking in upon himself it sees a mysterious depth that it attempts in vain to fathom. The Gentiles show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Man cannot comprehend himself; how shall he comprehend God? He needs something more than the responses of nature, of his own soul or of history. With all the light they can shed on his path, he still gropes in darkness, unable to quiet the longings of his heart, or to satisfy the wants of philosophy. Reason is depressed and groans, looking for a higher revelation. That higher revelation—the desire of all nations—has come, and is at hand in Jesus Christ, who is the brightness of the Father's glory and the express image of his person. He that hath seen me, says our Lord, hath seen the Father. To know the character and will of God, it is essential to know the person of Christ. The knowledge of Christ is the knowledge of God.

Assuming—as it is proper to do—the genuineness of the Sacred Scriptures, and with it the truth of Christianity, we are necessarily brought to a conclusion of vital importance. If God be the last ground of the universe and the basis of all knowledge; if a dominant tendency of reason to search every

where for the principle of a thing, no matter what be the subject of investigation, pushes all metaphysical reflection onward to the recognition of an absolute being ; if history and observation prove all natural forms of revelation to have utterly failed in satisfying the wants of the profoundest philosophy and the painful longing of fallen humanity ; and if Jesus Christ be the most complete and only true revelation of God, then it must follow, that, not God as such, but God in Christ, is the ultimate ground of all logical reasoning and all correct systems of Education. Christ is the eye of the universe. All things were made by Him ; and without Him was not anything made that was made. By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him, and He is before all things, and by Him all things consist ; for it pleased the Father that in Him should all fulness dwell. The revealer of God, Christ reveals the deepest sense of nature in all her parts, of man in all his relations and of history in all its periods. He thus becomes the norm of all intuitional ideas, and of all correct ratiocination. Not only is the meaning of the Christian religion concentrated in Him, but in Him also does every branch of Science complete itself. In other words, it may be said, that the great variety of sciences are so many different circles, one lying within the other, of which Jesus Christ is the centre, His light and power, like radii, penetrating and binding them all together, into one compact body. The conclusion, then, to which we come, is this. The true principle of the objective world is Christ.

Here we find solid footing in defence of our general proposition. Yet it does not of itself suffice. Not Christ as such, but a positive faith in Jesus Christ, is the vital principle of College education. We proceed, therefore, in the next place, to examine the subjective world, namely, human consciousness, or the internal nature of man.

The office of reason is to evolve consciousness ; a consciousness of self, of the objective world, and of God. Omitting a definition of consciousness, as not being called for in the prem-



ises, we enquire: What is the first form of the activity of reason, in process of development? We reply, it is not knowledge, not logical thinking, but it is *faith*. Faith is not the attribute of the religionist or the Christian exclusively, but it is a capacity belonging to mankind universally, asserting its presence and dominion in every human being in spite of cold reflection or stern volition to the contrary. It is equally powerful in youth, in manhood and in old age. The little child, by a spontaneous act of its nature, confides in the bosom, the hand, the eye, the voice of its mother; and this instinctive confidence is the condition of physical and intellectual growth. The prattling boy receives all the accents of his father's lips as undoubted verities without a moment's hesitation. He imitates the sound of letters, syllables and words, repeats the names of objects, and conforms to the manners and habits prevailing around him. Otherwise the boy could not acquire knowledge, nor learn to think; he would never become a man.

The same thing holds true in regard to all elementary education. It begins in the implicit reliance of the pupil in the ability and integrity of the Teacher. Certain elements of knowledge are communicated by the Teacher, and received by the pupil as the starting points, or germs and material, of thought. In the course of time the activity and results of faith enable the learner to reflect and judge for himself.

The same thing holds true in a higher sphere. As reason dawns under the influence of faith, so does its noon-day light emanate from the same source. Examine the nature of any science or of philosophy in general. Where does it begin? Not in logical proof, nor in the results of induction, but in what is called a principle. Call it a self-evident proposition, an intuitive perception, a fundamental fact or an axiom; it does not matter, the thing is the same. Every science begins in something that reason accepts as true without proof. On it the whole structure of a theory or system depends. Indeed, the most rigid process of logical demonstration has no validity or force whatever, but that which is derived from a first principle. The force of logic is based upon faith.

Let us examine the question more particularly. The prin-

ciple of Mental Philosophy, for example, is self-consciousness. But who can demonstrate self-consciousness? The very first step, any one might take in an attempt to prove it, would itself involve a contradiction. For every process of reasoning proceeds upon the assumption that man is conscious of himself. To doubt it would put an end to all metaphysical enquiry.

So it is with Mathematics—the science that professes to accept no proposition unless its truth has been demonstrated by an unbroken chain of the closest reasoning. But on what does the long, beautiful chain hang? Not on a demonstration; but on axioms—self-evident propositions—propositions that shine by their own light. Reason never searches or asks for proof; but perceiving their truth by intuition, accepts them unhesitatingly, and makes the force of every part of a solution of any problem depend on them. The whole process of logical demonstration is in fact only a consistent development of these first principles. Take them away, or refuse to believe them, until they are proved, and by one stroke all the triumphs of accurate mathematical calculation are reduced to a nullity. In other words, the science of pure logical demonstration rests upon a foundation, the truth of which, reason acknowledges without a particle of demonstration. That is to say, reason believes self-authenticating truth. In the light and strength of this faith, the proud science of applied as well as of pure Mathematics, has grown to its present stately and symmetrical proportions.

An objection may be raised on the ground that the solution of a problem, as well as the numerous tangible results of Mathematics, demonstrate or prove the truth of its first principles. I give the objection a positive denial; for there exists no such thing as it alleges. Logically speaking, nothing can prove a first principle. Those who think so deceive themselves by an abuse of language; by employing the same word in two different senses. They mean to say that a demonstration verifies a principle. Verification and proof are by no means identical. Verification begins by assuming the truth of a principle. Then a course of logical application to one or any number of cases, evinces the consistency of the principle with itself, and

its agreement with other known facts. The result confirms our belief. Any correct principle may thus be verified, whether in morals or religion. The fundamental facts of Christianity may be sustained by as forcible a kind of argument as the axiomatic truths of Mathematics.

Logical proof, on the other hand, is an entirely different mental process. Proof begins with the admission that the truth of the thesis, or proposition to be proven, is unknown and cannot be received, until it appears in the form of a conclusion deduced from certain premises. The process must show one thing to be true: namely, that a given particular is included in a certain general subject. It takes two things for granted: that a certain general predicate belongs to the general subject, the proposition being a fundamental fact; and that it is proper to attribute to the particular subject the predicate of the general to which this particular belongs, as oak does to tree or quadruped to animal. Reason then deduces. It draws out a new, previously unknown proposition, from these premises, in which the predicate of the general subject stands as the predicate of the given particular. This new proposition Logic calls a conclusion; and it contains the thesis. The truth of the conclusion becomes evident by the process of proof; and the whole force of the process hinges on the fundamental fact. The conclusion may *verify* the fundamental fact or proposition; but the fundamental fact serves to *prove* the conclusion. Hence we see that reason always pre-supposes the certain existence of a first principle before it enters upon the train of thought which is called proof. We see also that to prove a proposition by a process that takes it for granted, is self-contradictory and therefore absurd. So is any serious attempt to establish an axiomatic truth in Mathematics, or the fundamental principle of any science by logical proof. It involves a direct contradiction.

The correctness of my position is evident. Logic cannot *prove* an axiom. It must be believed before logic can have any force. The same mode of reasoning holds true in relation to any science. The progress of the Natural Sciences depends upon induction. Each department of the natural world is

subjected to careful analysis. A certain number of particulars indicate and establish a general fact. But not to speak of certain general principles that regulate every process of induction, I simply mention that Natural Science everywhere assumes the veracity of the senses, and through them the existence of matter, facts that logic can never demonstrate. That school of sceptics that is disposed to deny it, stultify themselves.

I refer to but one other Science, that of Theology. Theology does not begin with the proof of the existence of a divine being, but with a firm faith that God is and has revealed himself in Christ. Only in the light of such a faith does this absolutely first one of all facts receive its most complete and satisfactory confirmation. To doubt the divine existence for a moment and then attempt to demonstrate it by any kind of argument to the satisfaction of reason, implies a palpable logical absurdity. But I have not time to discuss the question.

The point at issue is incontrovertible. The Sciences begin in principles, in fundamental facts, that reason receives as undoubted truths without a demonstration. But we can go further still. Not only does every correct system of philosophy begin in facts, but also every erroneous system—all forms of thinking begin here, whether true or false, Christian or infidel, theistic or atheistic. An erroneous system of philosophy is developed by reasoning logically from a false hypothesis, or by reasoning logically from a fundamental fact. In either case the beautiful structure rests on a foundation that has not been laid by the logical understanding. In virtue of its capacity for faith, reason recognizes it as real without a demonstration and then proceeds to build. What is a false hypothesis? Some fundamental error assumed as truth—something, incidentally suggested, that appears to be self-evident, and is used as a principle from which a logical train of thinking develops a regular system. Human nature having fallen from perfect righteousness into a state of depravity, both its intellectual and moral action is perverse, a false hypothesis may as really be the object of faith as a fundamental truth. In the one case faith may be called negative, in the other, positive. Hence



unbelief itself is nothing more or less than a false kind of faith. It seizes upon a bald negation as the truth, and holds it without proof in defiance of all opposing argument. Examine Atheism itself, the most absurd of all forms of error. How does it begin? An ancient profound philosopher replies: The fool hath said in his heart: There is no God. *Hath said in his heart.* Atheism starts with an arbitrary, negative assumption, an assumption that no sane believer in such a theory would ever endeavor to prove. Abjuring all faith in God as irrational, the atheist nevertheless in the very act of abjuration exercises faith in the contradictory opposite proposition, a cold, empty, abstraction, the figment of a disordered brain.

What now is the unavoidable inference? Man's capacity for faith and the exercise of it, is a part of his intellectual and moral constitution; not only a part of it, but the beginning of all true or false ratiocination; the first form and act of reason, that absolutely conditions all subsequent acts. In some form or other, it precedes, and imparts validity to all rational reflection and all real knowledge. Faith sustains the same relation to scientific thinking and to the common affairs of life, that the germ of an acorn does to the trunk, limbs, twigs and foliage of an oak. A man can as little rid himself of the influence of this feature of his being, as a tree can of the sap that circulates from the roots to the top-most leaf. I may call it the womb of all forms of consciousness. As every individual must, according to the established order of nature, begin to live in embryo, so must every developed intellect, every rational opinion and every system of thought, be conceived in the matrix of faith. Twist and writhe, flounder and rage as he please, a man must and will always believe, in spite of himself, before he can think; as certainly as individual existence precedes any act of feeling, consciousness or will.

At this stage of the argument it is proper to recur to what has already been established. God in Christ is the fundamental truth of the objective world. He is its absolute principle. From the course of enquiry pursued in relation to the subjective world we have been brought to the conclusion that its first principle is faith. In other words, faith sustains the same

relation to the development and activity of the world within, that God in Christ sustains to the existence, form and operation of the world without. The two worlds are in a state of beautiful correspondence.

Here we have two great first principles : the one fundamental in its relation to the universe as such ; the other fundamental in its relation to human consciousness or to all mental operations. And we are nearer the general proposition laid down, that the vital principle of College Education is a positive faith in Jesus Christ. But these two principles, taken separately, are not satisfactory ; they must be united in a third that will combine the forces of both and introduce an actual harmony, in the sphere of Science and Education, between the subjective and the objective ; between the natural and the supernatural, the human and the divine.

It is necessary, therefore, to discuss two chief characteristics of faith. The first is, that the proper object of faith, whether as the effect of mere nature or of grace, is something that lies above and beyond the comprehension of the logical understanding. The logical understanding can comprehend only such propositions as are deducible by a regular course of reasoning from one or more principles. A principle may either be derived or underived. If derived, it is actually the conclusion of some more general syllogism ; and the force of this more general syllogism, depends upon the truth of the major which embodies a more general principle. If in turn, this more general principle be itself derived also, we may comprehend its truth only by connecting it with some ground, that is more general still. Tracing each less general, to a more general, derived principle, we come to one finally that is underived. That is fundamental.

Any conclusion, now, or derived principle may be comprehended by the logical understanding. Its connection with certain premises and the necessity of its truth is understood. The understanding can answer the questions : How is the conclusion deduced, and, Why must it be received as truth ? So peculiar an internal connection is perceived to exist between a general principle and a conclusion, or inference, that if the former be believed to be true, the latter must be admitted to



be true also. As long, then, as the understanding can connect a fact, or event, or proposition logically with some general principle; or as long as it can in this way deduce a general principle from one that is more general and more certain, it is able to comprehend. It sees how and why a thing is what it is. But whenever reason approaches a fact or principle that can in no way be included in some more general one, it ceases to comprehend. It can no longer prove the truth of the proposition from its connection with certain premises. What then? When reason cannot comprehend, its higher capacity is revoked. Reason believes. It perceives the truth of an axiom or of an undervived principle, not by the power of logical comprehension, but because of an intimate adaptation of reason to the perception of a proper object; just as the eye perceives the light of the sun, or the ear, the sound of the human voice.

What, then, is the proper object of reason's highest capacity? What does reason believe emphatically? Not a logical conclusion, not a derived principle, but an undervived general principle, a first truth, something that cannot be comprehended. The undervived general principle it knows and feels to be more certain and more reliable than the conclusion; for all the certainty that attaches to the conclusion is derived from the general principle. This, therefore, it seizes as by an instinctive impulse, and holds with a more tenacious grasp than it does the result of any demonstration. With such a deep sense of absolute certainty does reason hold it, that upon a logical connection with it, must the validity of any regular chain of argumentation and the force of every conclusion, always depend. Paradoxical as it may sound, therefore, it is nevertheless undeniable, that those things which man does comprehend are less certain and less reliable than those which he does not comprehend. The latter is the warrant for the former.

If, now, it be the nature of reason always to search, dissatisfied with itself, until it discovers the first principle of things; if in every department of science the proper object of reason's highest capacity, lies beyond the power of logical comprehension, and can, therefore, not be demonstrated; and, if by the very constitution of man, such indemonstrable object is the

point with which all processes of demonstration begin, and from which they derive all the force they possess ; it follows, that to believe implicitly in the absolute ground of the objective world, God in Christ, the object above all others incomprehensible, is not inconsistent with the laws of thinking ; but, on the contrary, this belief accords in the fullest sense with the inmost structure of human reason. Human reason satisfies its own deepest wants and is in most complete harmony with the nature of its activity in all spheres of thought, whenever it occupies the posture of humble faith, fixing its eye on Jesus Christ, the revealer of God, as the first, the most sublime, and at the same time most incomprehensible of all objects.

The other characteristic of faith requiring consideration, is its power to unite subject and object. To believe is to receive and transform an object into a principle of actual life. Faith receives its object just as the eye receives light, or the ear the vibrations of the air. Light is inaccessible to all organs of sense but one. The ear cannot perceive it ; the hand cannot touch it ; the tongue cannot detect it. If the eye cannot see, the medium of communion between a person and light is cut off entirely. He lives to all intents and purposes as if there were no light. In reality light does not exist for a blind man. As soon, however, as sight is restored, he enters a new element, because a new element enters into him. His conceptions, opinions and feelings, in relation to every thing perceptible by the medium of light, are all changed. Light is in him, and he is in light. It thus becomes a living, active, inner principle, determining his conceptions, influencing his feelings and directing his outward movements.

There is the same correspondence between faith and its proper object. As we have seen, the proper object of faith does not lie within the comprehension of the logical understanding. Logic cannot demonstrate any first truths, much less those that are supernatural. Memory cannot call them from her store-house. Imagination cannot create them. Feeling cannot weave them into being. It is faith alone that discovers and lays hold of them. Were it possible to extinguish this highest capacity of human nature, the reciprocal communion

between reason and first truths would be annihilated. The logical understanding, instead of having a rock to set its feet upon, would be sprawling in the mire. All processes of demonstration would become palpable absurdities; like the notions a man, blind from birth, would form of a variegated landscape. As the eye is essential to a conception of color, so is faith, a general capacity, to the perception of the fundamental in every sphere of thought. As the organ of the spirit, it receives first truths, whether natural or supernatural, as the most real of all entities; and a relation is established between them and a self-conscious person, like that existing between light and a sound eye. Truth enters his being as a higher element adapted to the deepest wants of his nature, affecting his inner life, his thoughts, reasonings and volitions, just as the eye, conveying to the mind images of trees, rivers, rocks or mountains, regulates a man's outer life. The objective fact, before unperceived, unknown and unfelt, begins to live in the centre of the man, a real principle of action. The object, a first fact, and the subject, the person believing, become one. The influence is reciprocal. The object is in the subject, like light in the eye. And the subject is in the object. Not only does truth enter his nature as an element of his being, but he at the same time enters the sphere of truth, and moves to and fro in its boundless domain, as the astronomer's eye roves among the stars.

This attribute of faith is powerful and effective, whether its object be truth or error. A consistent farmer who accepts a false theory of agriculture, puts it into practice and suffers all the evil consequences. The consistent physician, who accepts the doctrines of Dr. Hahnemann, the author of homœopathy, will abjure the old system of medicine. The consistent metaphysician, starting with a radical error in philosophy or religion, develops a system that assails the foundations of social order; and, if the error find access to the general mind of the age, the pernicious influence is felt in all departments of human life as distinctly, as the presence of the cut-worm is seen in the seared leaf of the springing corn. Illustrations need not be multiplied. Assuming a false hypothesis for a first truth,

a man is like a stranger at night in a strange land, mistaking an ignis fatuus for the flickering light of a cottager's humble home; he is led into marshes and thickets to perish. The false light controls him as really as if it had been the lamp of an hospitable peasant.

But what is true of faith in general is particularly so of Christian faith. Finding its broad basis in the constitution of man, it is called into life by a direct divine agency, and its activity possesses a depth, an intense energy and a compass, far exceeding similar manifestations in any lower sphere. The germ of intellectual, moral and spiritual development, the centre around which all sound reflection revolves, the deepest inner principle, penetrating and governing all the laws of thinking; faith, quickened by the Holy Ghost and assuming a new and most comprehensive form, now grasps the person of Jesus Christ, the absolute ground of the objective world; and in virtue of its mysterious power to unite object and subject, it transforms the first cause of the universe into the first and all-controlling principle of individual, social and national life. Its object being the first of all facts, that object itself becomes in man the germ and sap of all Literature, Philosophy and Religion. Dualism ceases. Unity and harmony are inaugurated. Two separate all-embracing principles, become one vital principle. That vital principle is necessarily the only true principle of College Education. There can be no other. No union can be closer; no principle more profound; and no power more comprehensive and safe. The starting-point of the universe becomes the stand-point of reason.

Now the uncreated sun himself rises upon the orb of the inner world, his resplendent beams disclosing countless objects of indescribable beauty and grandeur, and inviting reason to endless but joyous investigation and study. Now extend your wings, soar up among unseen worlds and discover new facts and new laws; or descend into the bosom of the earth and bring forth millions of startling wonders; or pursue your mathematical demonstrations to their extreme consequences and apply your results rigidly to every branch of science, or religion, or take the longest line to sound the profound abysses of human philoso-

phy ; go where you choose, and do what you will, you need not fear, for you will be safe. Seeing the true light, and living in the true light, it will be made manifest that your deeds are wrought in God.

It was a part of my design to pass on and ascertain how this vital principle affects every department of a College course of study ; how it affects the study of the classical Languages and of Mythology, the study of Natural Science, Mathematics and Mechanical Philosophy, History, Psychology, Ethics, etc., but time does not permit, and I forbear.

A few words more by way of conclusion and I am done. One year ago the Board of Trustees elected me by their unanimous vote to the Presidency of Franklin and Marshall College. Although the unexpected announcement seemed to come in conflict with my obligations to the West, yet the unaccountable unanimity of the Board arrested my solemn attention. That fact bore with great weight upon my mind and conscience. At length I felt it to be my duty to yield to your call ; and, like a tree plucked up by the roots, I have been transplanted to another soil, not to die, I trust, but still to grow. I have given you the leading principle of my thinking and my teaching. Standing on this rock, my time, my labors and my life, are at your command, so long as God in His Providence shall keep me at the post. I can say *veni, vidi*; but neither you nor I can add *vici*. Some hard battles are still to be fought, but I look forward to the day when victory shall perch on our standard. I rely on God in Christ. I rely on the energy, intelligence, fortitude and zeal of the Board. I rely on the moral significance of your unanimous call. I rely on the efficient coöperation of my well-tried colleagues. I rely on the whole-souled sons of beloved Marshall. I rely on the Church that celebrates the nuptials of Sir Marshall and Lady Franklin. Fathers, friends and brothers, let us stand side by side, firm, devoted, earnest and self-sacrificing in the service of a profound Philosophy, a spotless virtue and a pure Christianity.



